

*Sri Krishna Kathamrita*



*Bindu*

Issue 578

*Love's Candle Burns Best in the Dark*





# Sri Krishna Kathamrita Bindu

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## A VAISHNAVA DOESN'T HANKER FOR REPUTATION



Śrī Caitanya-caritāmṛta madhya 4.147

Translation and Purport by

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

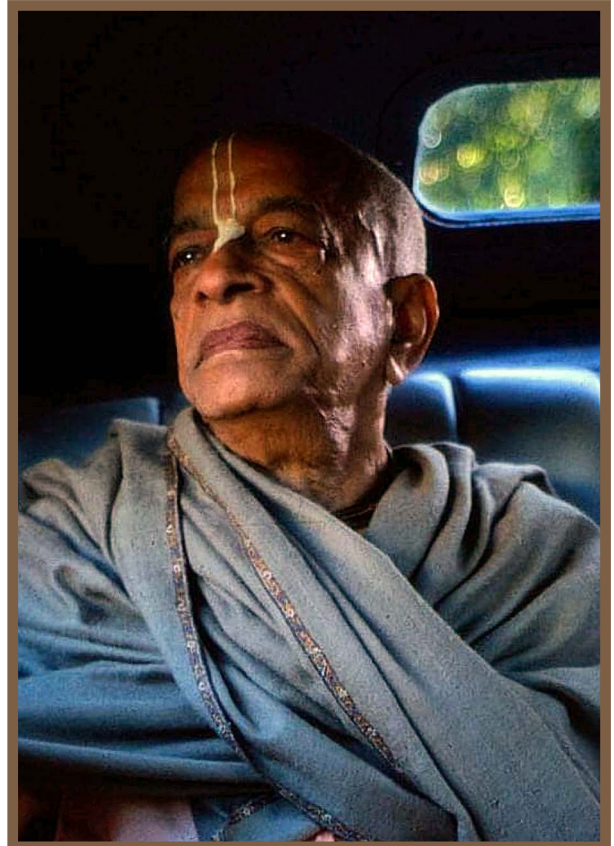
pratiṣṭhāra bhaye purī gelā palāṇā

kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāṇā

Being afraid of his reputation [pratiṣṭhā], Madhavendra Puri fled from Remuna. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

**Purport:** Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally

Cover photo: Unknown photographer..



Unknown photographer



Unknown photographer. Possibly Vishakha Dasi.



Devotees greet Srila Prabhupada at the gurukula in Dallas, Texas circa 1974

think him quite humble and consequently give him all kinds of fame. Actually, a *vaiṣṇava* does not hanker after fame or a great reputation. Madhavendra Puri, the king of *vaiṣṇavas*, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually, a first-class reputation is due Madhavendra Puri because he was a most confidential devotee of the Lord. Sometimes a *sahajiyā* presents himself as being void of desires for reputation (*pratiṣṭhā*) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated *vaiṣṇavas*. 🍌

— Krishnadas Kaviraj Goswami. *Śrī Caitanya-caritāmṛta*. English translation and commentary by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.

## PRIVATE BHAJAN



*From the Life of His Divine Grace*  
A. C. Bhaktivedanta Swami Prabhupada

[Tuesday, 2 July 1974] Vaikunthanath Das went to Prabhupada's room early in the morning to return a dictation tape. He quietly opened the door and peered inside.

**Vaikunthanath Das:** "Srila Prabhupada was wrapped in a chaddar, sitting on his rocking chair, chanting softly on his beads. I was startled. Prabhupada was in a very, very profound state of meditation and appeared effulgent. I decided not to enter, and quietly closed the door.





*Srila Prabhupada presides over the wedding of his disciples Saradiya Dasi and Vaikunthanath Das in Boston, 1969*

“I suddenly realized my fortune to have witnessed a very special scene. Later I thought about it some more. I was able to appreciate how Prabhupada’s private life was consistent with his public life. Not only that, but whereas some religious leaders’ private lives were undoubtedly less spiritual than their public lives, Prabhupada’s private life was even more so. It was inconceivably, unfathomably spiritual.” 🍌

— From *The Great Transcendental Adventure*, by Kurma Das. Chapter 9. Chakra Press, Australia. 1999

**BHAKTI IS NOT A  
CHEAP SHOW**



*From the Life of*

***Srila Bhaktisiddhanta Saraswati Thakur Prabhupada***

To illustrate the artificial *prema* that was representative of *prākṛta-sahajiyās*, Srila Saraswati Thakur would cite an incident that he called “four *anna bhāva*,” as was related to him in 1919 when he visited Kushtia:

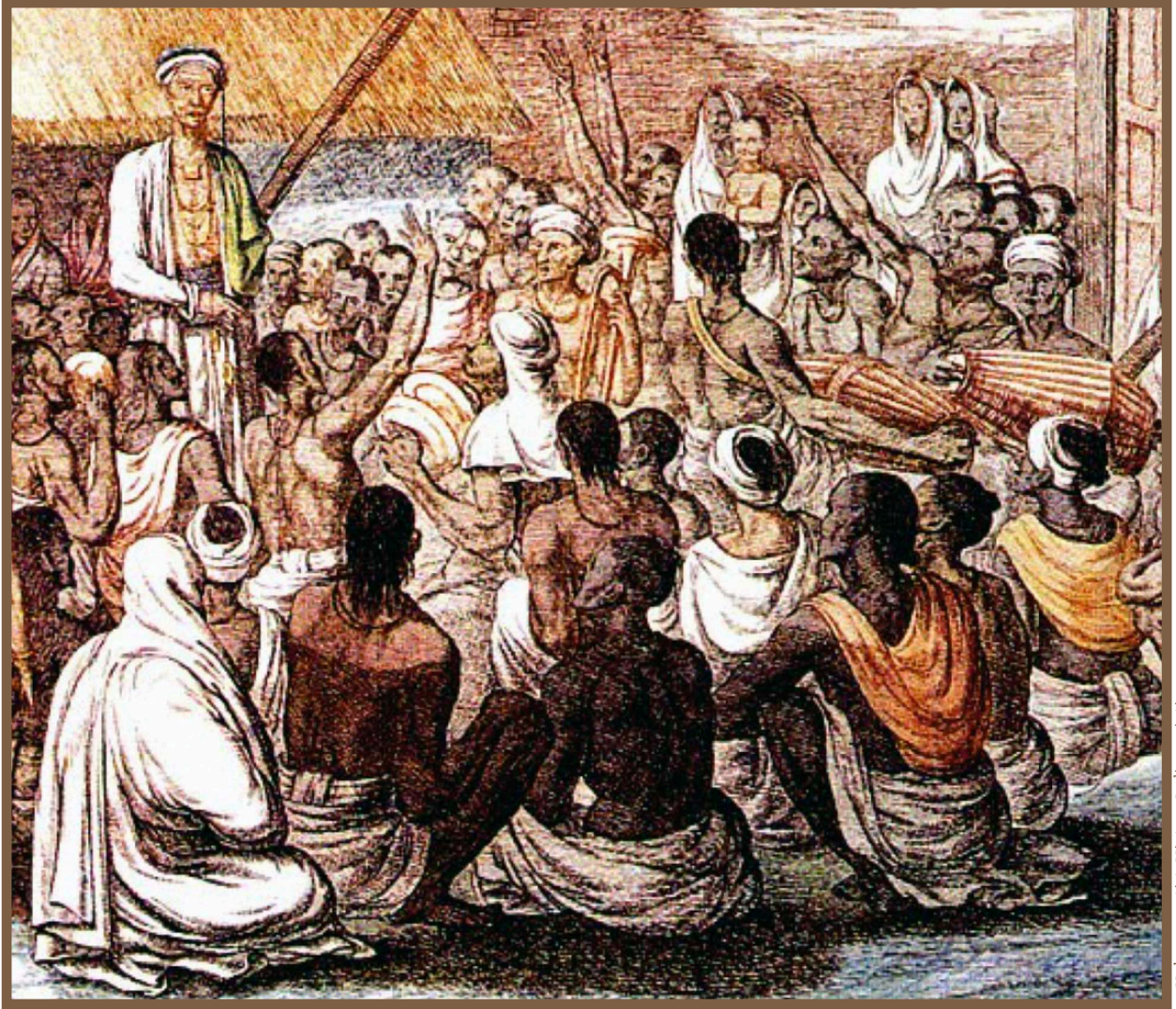
A *Hari-sabhā* (regular gathering for *Hari-kathā* and *kīrtana*) had split into two discordant groups. A *kīrtanīyā* who had been hired by one of the factions for

a festival caused a sensation by feigning an ecstatic swoon and holding it for nearly an hour, thus earning from the approving onlookers the plaudit of being a *parama bhakta*. Not to be outdone, the organizers of the rival party pledged to bring a performer capable of exhibiting even greater *bhāva*. Finding another entrepreneur *kīrtanīyā*, they struck a deal that if he could outstrip the former entertainer he would earn four *annas* worth of *ganja* and possibly additional perks. Starting off with some lively whooping and jiggling, this showman soon fell to the ground, rolled in the dust for some time, and then became limp in mock trance. Yet unable to bear for long the summer heat, after half an hour he arose and requested payment. When the leader of the *Hari-sabhā* protested that the contract had not been fulfilled, the charlatan snapped back, “How much *bhāva* do you expect for four *annas*?”

In this regard Srila Bhaktisiddhanta Saraswati further commented:

Persons who are actually very poor, possessing nary a drop of *prema*, being overcome by crookedness and failing to attain *prema*, nonetheless announce themselves to the world as exalted devotees. Yet for all such advertising, such *prema*-bereft persons lack even the possibility of attaining *prema*. To exhibit their





Unknown artist. Vintage Indian painting.

### Village kīrtana

supposed good fortune, *prākṛta-sahajiyās* sometimes display devotional symptoms, but they are simply pretending, for those features are merely external. *Prākṛta-sahajiyās* make these displays to flaunt their so-called advancement in love of Krishna, yet far from acknowledging *prākṛta-sahajiyās* as actual lovers of Krishna, pure devotees reject their association as being destructive to cultivation of *bhakti*. *Prākṛta-sahajiyās* should not be equated with pure devotees. One in whom actual *prema* has manifest tries to hide his glories and continue with *bhajana*.

Hypocritical *prākṛta-sahajiyās*, covetous of money, women, and reputation, criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as *rasika* (most advanced transcendently blissful devotees),

*bhajanānandī* (those who delight in *bhajana*), *bhāgavatottama* (highest devotees in spontaneous love), *līlā-rasapānonmatta* (mad to taste the *rasa* of transcendental pastimes), *rāgānuṣṭhāya-sādhakāgraganya* (best practioners on the *rāga* path), *rasajña* (knowers of transcendental *rasa*), *rasika-cūḍamaṇi* (topmost devotees relishing *rasa*), and so on. Not actually knowing the transcendental nature of love of Godhead, they esteem themselves as great devotees while thinking their material emotions indicative of advancement. Unaware of actual transcendental *rasa*, those among them who attempt to write *vaiṣṇava* literature simply promote mundane conceptions of *rasa* and thereby pollute the process of devotional service. 🍌

— Bhakti Vikasa Swami. *Śrī Bhaktisiddhānta Vaibhava*. Volume 3. part 3, chapter 10. Bhakti Vikasa Trust. Surat India. 2009.



Photo by by William Henry Cornish 1880-1890.



The Jagannath Temple in Puri at the time of Srila Thakur Bhaktivinode

## WHY I CHOSE TO RETIRE TO JAGANNATH PURI



**Srila Thakur Bhaktivinode**

Today we are sitting inside a *bhajana-kuṭīra* at Sri Purushottam Kshetra. Why are we living in this faraway place, leaving the great city of Calcutta, which is full of people and learned communities? A long time ago, when we published this magazine *Sajjana-toṣaṇī*, I had a desire in my heart. I thought that the more this pure *Vaiṣṇava* religion is spread through this magazine, the more the people of the world would benefit. We began to work with a free mind. Many educated *gosvāmīs* and *bābājīs* of Bengal came and pledged to help us. Some learned impersonalists joined us, and being

overwhelmed by the beauty of devotional service, they began to help spread pure *Vaiṣṇavism*. After hearing nice instructions regarding *Vaiṣṇavism*, materialists also became attracted. Professional singers and players floated in the waves of pure *hari-kīrtana* and considered themselves fully satisfied. Gradually many assemblies for chanting the holy names of Hari were established in villages and cities. In this way, the glories of pure *Vaiṣṇavism* filled the hearts of the inhabitants of Bengal and overwhelmed everyone by their beauty and sweetness. On seeing such an unexpected response from the people of Bengal, we began to preach pure *Vaiṣṇavism* with more and more enthusiasm.

Then, by the influence of time, a sudden change took place. The glowworm-like superstitions that were hidden in the scorching heat of the sun of *Vaiṣṇavism* suddenly took various forms and came from four directions. The demoniac religious principle in the





Unknown photographer

*The Puri Jagannath Temple today*





Krishna shows his universal form to Arjuna

## SECRETS BETWEEN GURU AND DISCIPLE

Nārada-pañcarātra  
Quoted in Hari-bhakti-vilāsa 2.136

*sva-mantra nopadeṣṭavyo vaktavyaś ca na saṁsadi  
gopaṇīyaṁ tathā śāstraṁ rakṣaṇīyaṁ śarīravat*

The guru tells the disciple not to instruct anyone in the mantra publicly, nor reveal his mantra in a public assembly. One should always keep the mantra and the scriptures containing confidential material like the *Śrīmad Bhāgavatam* and details about *pūjā* secret — protecting them as he would his own body.

### Bibliography

— Sanatan Goswami. *Śrī Hari-bhakti-vilāsa* 2.136. English translation by Bhumipati Das. Rasbihari Lal & Sons. Vrindavan. 2005.

— Sanatan Goswami. *Śrī Hari-bhakti-vilāsa*. Sanskrit with Bengali translation by Kanailal Adhikari. Sri Chaitanya Gaudiya Math. Mayapur. 2000.



form of *Māyāvāda*, which was immersed within the deep water of forgetfulness for some time, again surfaced in the form of discourses, taking shelter of the boat of the *smārta* teachers. At the same time, some Indian and foreign *yogīs* appeared as supporters of the *smārtas*, and created a revolution in the world of religion. Moreover, some useless people, who were fond of sense gratification, took shelter of unauthorized religious practices and began to create disturbance in society, identifying themselves as *sahajiyās* and *bāulas*. Displaying the limit of their sinful propensity, a few worm-like people, who take pleasure in the stool of fame, began to advertise themselves as “the incarnation of the Lord” in the society of fools. Some other people even accepted names befitting a *vaiṣṇava*, acted as *ācāryas*, and began to spread ideas that were opposed to *Vaiṣṇavism* as if they were the religious principles of *vaiṣṇavas*.

After seeing all such unimaginable activities, our hearts began to shatter. When we try to search for the cause of such a change, we suddenly remember the following verse written by Srila Prabodhananda Saraswatipad, “The age of Kali is formidable, and the senses of the human beings are very powerful.





Unknown artist. Vintage Indian painting.

*Radha and Krishna hide inside of a tree*

Now the path of devotional service is full of millions of thorns. Where shall I go? What shall I do? I am completely helpless without the mercy of Gaurachandra.”

While crying and speaking in this way, I went to the birthplace of the Lord at Sri Mayapur. Still my mind did not become peaceful. Thereafter I left my place in search of the Lord and after arriving at Puri, I began to roll on the goldlike sand. At that time, the Lord informed me in my heart, “O well-wisher of the devotees. May you obtain peace! The nature that the living entities have developed according to their respective karma from birth after birth in this world,

influences them to engage in fruitive activities. Until desires opposed to devotional service are destroyed from the heart, no amount of good instruction can bring any auspiciousness. Such instructions will simply come out of the ear-holes and will not enter into the heart. No amount of preaching to them or discussing devotional service will produce a good result because of their bad karma. Your discourses and discussions will therefore not yield any result. My order to you is that you should live at the place where I kept my dear Haridas and where I loudly chanted the holy names of the Lord. You should constantly sing the glories of the holy names for the benefit of



Unknown artist. Guler or Kangra. Circa 1775-80.



One of Srimati Radharani's friends speaks to her about Krishna's lovelorn position

the fallen souls. As a result of the piety that people will achieve by hearing from you, and the faith they will develop, they will attain unduplicitious faith in pure devotional service in a future lifetime.”

Following these instructions of our beloved Lord Sri Krishna Chaitanya, we built our *bhajana-kuṭīra* in the tract of land surrounded by huge waves. 🍊

— *Sajjana-toṣaṇī* 15.1. Quoted in *Śrī Bhaktivinoda Vāṇī Vaibhava* 13.4. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Bhumiapati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

**CHEAP DISPLAYS OF  
ECSTASY REJECTED**



*From the life of Srila Gaurakishore Das Babaji*

### Deception and Devotional Service

One day a resident of East Bengal who was a very wealthy landlord, a scholar, a Brahmin, and a famous great devotee of the Lord came along with a friend to see Srila Gaurakishore. The landowner was so deeply absorbed in devotional ecstasies that his friend had to assist him by holding his hand when he walked. His friend would hold the shoulder of the wealthy



## SRILA RUPA GOSWAMI'S BREATH

*Srila Narahari Chakravarti Thakur*

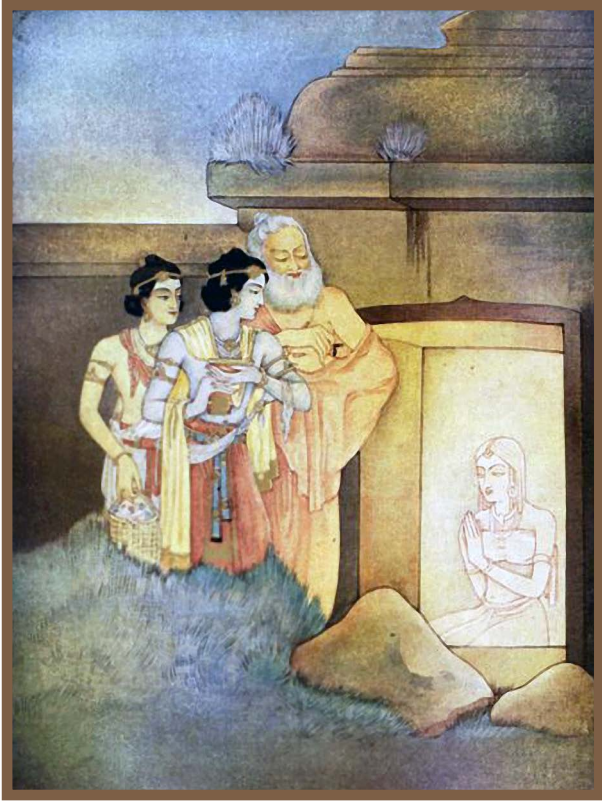
One day while discussing Radha and Krishna's pastimes in separation, all the *vaiṣṇavas* cried and fell to the ground unconscious. The heart of Rupa Goswami was burning like a large fire, yet he did not disclose this fact. As Rupa Goswami exhaled, his breath touched one devotee who was burned by the heat, and blisters formed on his body. Seeing this, everyone became astonished. Such are the activities of Srila Rupa Goswami. What more can I say?

— *Śrī Bhakti-ratnākara*. Translated in *Mathurā-maṅgala Parikramā*, published by Pundarik Vidyānidhi Das, Vrindavan, 1992.





Painting by Kshitindranath Majumdar, West Bengal, 1891-1975



Lord Ramachandra delivers  
Ahalya from her form as a stone

landowner because his body was trembling so much. When the two arrived before Srila Gaurakishore, two other persons present immediately recognized the wealthy landowner and received him as an advanced devotee of the Lord. They very carefully offered their obeisances to him and arranged a sitting place, praying to him to please be seated. At that time Srila Gaurakishore, enacting his pastime of a blind person, said, “Who has come?” The friend of the landowner introduced his companion by glorifying the landowner’s erudition, devotion, and how, although he possessed unlimited wealth, he was detached from material sense gratification. He then described how, just one fortnight before, a thief had come and stolen forty-five thousand rupees from the landowner’s house. Although suffering such a setback, the landowner, knowing devotion to be the main attachment, had come to obtain Srila Gour Kishor’s transcendental *darśana*. The friend added, “I am his friend. He has left all material sense gratification and keeps only my association. You will be able to realize his greatness by conversing with him. He once asked me a question about a confidential exchange between Sri Chaitanya Mahaprabhu and Sri

Ramananda Ray from the *Caitanya-caritāmṛta*. I told him that only Gaurakishore Das Babaji could properly answer his question and certainly no one else. We have already been to see many learned persons in this area and still we cannot come to an agreement about the meaning of this conversation. We think that only you are able to explain it properly.”

After the friend of the great devotee completed his introduction, Srila Gaurakishore replied, “I will tell you a process by which you can understand the conclusion of this conversation. But before trying to understand these confidential topics between Lord Chaitanya and Ramananda Raya, you should renounce the association of this rascal impostor and take shelter of a pure devotee of the Lord. You should hear the *Caitanya-caritāmṛta* one hundred times in the association of real devotees of the Lord. In this way, being absorbed in devotional ecstasy, you will be able to realize the purport of these conversations. At the present moment all the devotees here want



## DON'T REVEAL YOUR BHAJAN

**Srila Vishwanath Chakravarti Thakur's  
Narottam's Prema-bhakti-candrika 9.19**

āpana bhajana-kathā      nā kahiba jathā tathā  
ihāte ha-iba sābadhāne  
nā kariha keha roṣa      nā la-iba mora doṣa  
praṇāmaha bhaktera caraṇe

I will not disclose my path of worshipping the Lord to anyone and everyone. I will be extremely careful about it. Please do not get angry with me or take offense. I offer my respectful humble obeisances unto the lotus feet of the devotees.

### Bibliography

- Narottam Das Thakur. *Prārthanā O Prema-bhakti-candrikā*. Sri Nitai Gopalchand editor and publisher. Vrindavan. 1994. Bengali.
- Narottam Das Thakur. *Prema Bhakti-candrikā*. Translated by Bhumipati Das. Published by Isvara Das. Vrindavan. 2008.





Unknown artist. Kangra style.



Krishna searching for Srimati Radharani

## DIVINE REVELATION

Nārada-pañcarātra  
Quoted in Hari-bhakti-vilāsa 2.143

svapne vakṣisamakṣaṁ vā āścaryam ati harṣadam  
aksmād yadi jāyeta na khyātavyaṁ guror vinā

If the disciple has a wondrous divine vision, either in dreams or in a waking state, they should not reveal it to anyone other than the guru.

### Bibliography

- Sanatan Goswami. *Śrī Hari-bhakti-vilāsa*. English translation by Bhumiapati Das. Rasbihari Lal & Sons, Vrindavan. 2005.
- Sanatan Goswami. *Śrī Hari-bhakti-vilāsa*. Sanskrit with Bengali translation by Kanailal Adhikari. Sri Chaitanya Gaudiya Math. Mayapur. 2000.



to perform congregational chanting of the holy name of the Lord. We don't have time to discuss any other topics." Then Srila Gaurakishore very loudly requested everyone to perform *hari-nāma sankīrtana*. Everyone then began to congregationally chant the Lord's holy name. After hearing the statement by Srila Gaurakishore, the proud landowner and his friend immediately left that place. Later in the evening, when almost everyone had left, some persons told Srila Gaurakishore, "That very learned landowner was absorbed in devotional ecstasy. We could not see any manifestation of material consciousness in him. He was devoid of any worldly consciousness." Another person sitting nearby, who had always heard that Srila Gaurakishore was very open with everyone, said, "That person was so immersed in various loving devotional ecstasies that he could not even walk by his own efforts. How is it that you can say he was not on the highest level of *bhāva-bhakti*?"

Gaurakishore Das Babaji then replied, "After speaking with him for a few moments I could understand that he had no good intentions in his performance of devotional service. One cannot measure the amount of devotion a person possesses by the approval of the general people. If a person is not serious in his devotional practice, then even if he has the symptoms of renunciation, detachment, and many ecstasies, still he should not be considered to have real renunciation or detachment. As soon as a difficult test comes, then that false renunciation will cease. Detachment searches out the shelter of those who are actually fixed in their intentions for devotional service. In our practical devotional service, we should never show anyone our devotional ecstasies. One should perform devotional service in such a way that his deep attachment to the Lord will increase within his heart. Even if one displays hundreds and hundreds of exhibitions of external attachment, the Lord will not bless him if he does not develop internal loving attachment. If there is actually a deep loving attitude, then Krishna himself will approach and overtake the advanced devotee. Whoever is not enticed by the fragrance of unflinching devotional service and whose heart is filled with material desires will wear different types of external bodily dress. Krishna is proportionately aloof or available to the degree of one's surrender.





Unknown artist. Circa 1780

*Krishna plays hide and seek with the gopīs*



Unknown artist. Basohli. Late 17th Century.



*Krishna conversing with messenger while Radha stands inside chamber*

If one is deeply immersed in devotional attachment to Lord Hari, then even while suffering distressing diseases or other material miseries, still he will remain absorbed in transcendental loving service to the Lord. If you can fast and chant Hare Krishna both day and night, and when you can always cry out in desire for the service of Vrishabhanu Radharani, without displaying this to others, then Sri Krishna, who is very dear to Srimati Radharani, will call out for you to take his shelter.”

### Displaying Ecstatic Symptoms

Another day Srila Gaurakishore was sitting in his *bhajana-kuṭīra* in Sri Nabadwip Dham, chanting *hare kṛṣṇa* very loudly. Other persons who had assembled there were also chanting. At this time, one person came and began to display different emotional symptoms, such as crying. Some devotees began to think that that person had attained the highest stage of devotional ecstasy by chanting the glories of the Lord. Srila Gaurakishore immediately requested that person to leave. Some of the persons assembled there

became disturbed at seeing this and also left. Srila Gaurakishore then said, “One who has actually attained love of Godhead will never display the symptoms, but will always keep them hidden from the general people, just as a chaste wife becomes very embarrassed when she has to show any part of her body and thus keeps her body very thoroughly covered. In the same way, when one has real devotion unto the Supreme Lord and becomes elevated to love of Godhead, he always feels embarrassed to exhibit the symptoms of ecstasy and thus always keeps such symptoms unmanifest.” 🍌

— Translated by Vyenkata Das Brahmachari from *Āmāra Prabhura-kathā*, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada.

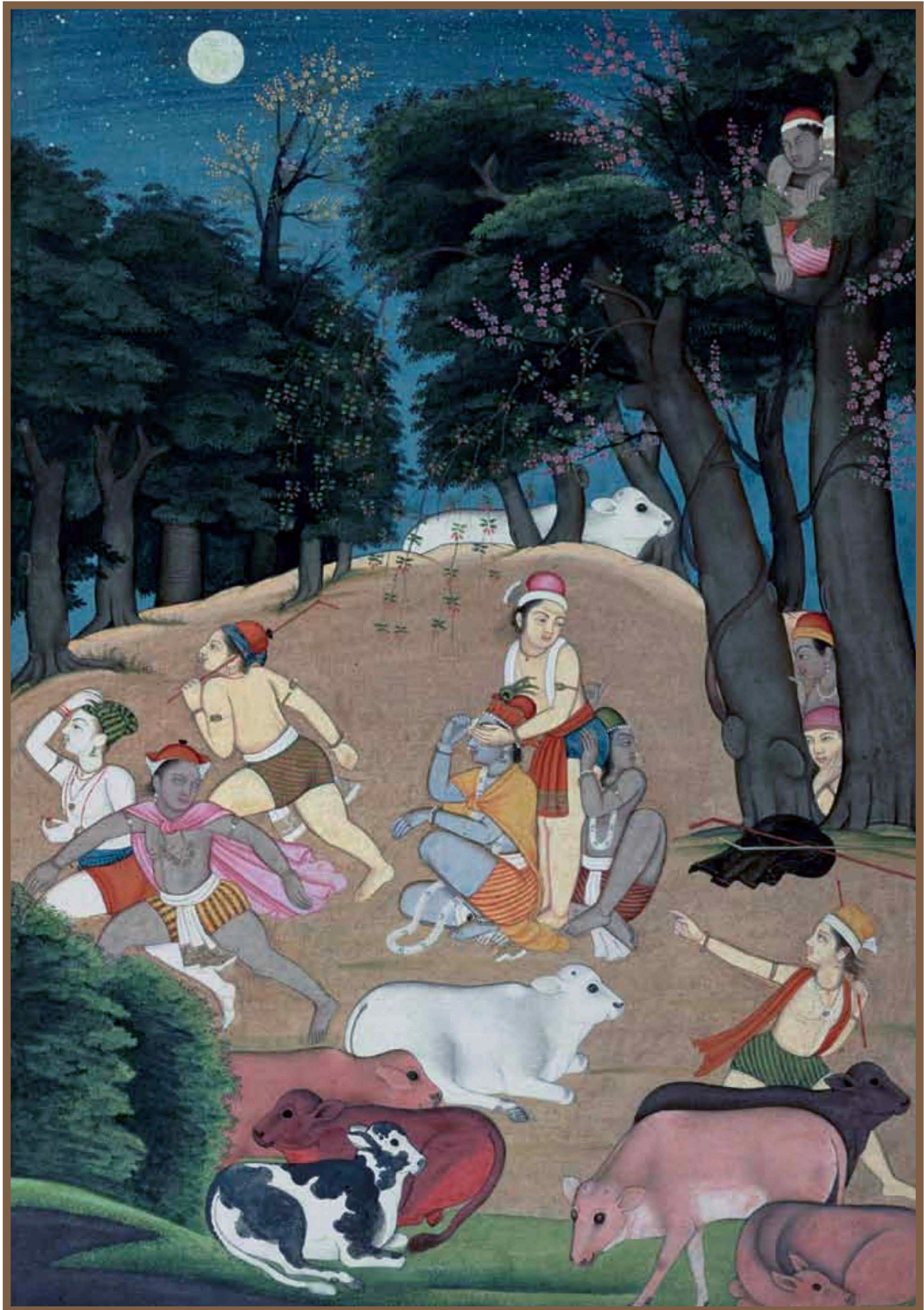
## HIDE YOUR BHAKTI



### Sri Srimad Gour Govinda Swami Maharaja

The wonderful devotion and love for Krishna of Khandavasi Mukunda Das are described in *Caitanya-*





Painting by Manak Guler, Himachal Pradesh, Circa 1750–55.

*Krishna plays hide and seek with the cowherd boys*



Unknown artist, Guler-Kangra region, Circa 1780



The gopis search for Krishna

*caritāmṛta*, *madhya-līlā*, chapter fifteen. His son, Raghunandan, is also a very dear devotee of Mahāprabhu and a pure *kṛṣṇa-bhakta*, a very dear devotee of Krishna.

In texts 113 and 114 of that chapter it is described that, in fun, Mahāprabhu once asked Mukunda Das, “You are the father and Raghunandan is your son, or is Raghunandan your father and you are his son? Please tell Me definitely who is father and who is son?” Mukunda Das is a very dear devotee of Krishna because he was Vrinda-devi in *kṛṣṇa-līlā*. Mukunda Das has such *kṛṣṇa-prema*, *gopī-prema*, *rādhā-prema*! Raghunandan is also a dear devotee of Krishna. Mukunda Das is *amānī mānada*. He never demands respect; rather, he offers respect to one and all.

*mukunda kahe — raghunandana mora ‘pitā’ haya  
āmi tāra ‘putra’ — ei āmāra niścaya*

Mukunda Das said, “Oh Mahāprabhu, I tell you definitely: Raghunandan is my father and I am his son.”

*āmā sabāra kṛṣṇa-bhakti raghunandana haite  
ataeva pitā — raghunandana āmāra niścite*



## ADVERTISING IS NOT ENOUGH

**Srila Jagadananda Pandit**

*gorāra āmi gorāra āmi mukhe balile nāhi cale  
torāra ācāra gorāra vicāra la-ile phala phale*

It is not enough to repeatedly advertise that one is a devotee of Mahāprabhu by saying, “I am Gaura’s, I am Gaura’s, I am Gaura’s.” Those who follow the practices taught by Mahāprabhu are understood to get the results of being the Lord’s follower.

— *Śrī Prema-vivarta* 8.6. Sri Chaitanya Gaudiya Math. Calcutta. 1984. Bengali.





We have all developed *kṛṣṇa-bhakti* because of Raghunandan. He is such a great, dear devotee of Krishna. Therefore Raghunandan is definitely my father.

When Mahaprabhu heard this, He was very pleased. He said, “Yes, *yāñhā haite kṛṣṇa-bhakti sei guru haya* — He who gives us *kṛṣṇa-bhakti* is guru.” (Cc. madhya 15.115-117)

Khandavasi Mukunda Das was a physician in the court of the *bādaśāha*, Muslim ruler, but that was only external. In his heart he was always fixed at the lotus feet of Krishna. He was always thinking of Krishna. He was a dear devotee of Krishna because in *kṛṣṇa-līlā* he is Vrinda-devi.

Once Mukunda Das was sitting on a chair before the *bādaśāha*, the Muslim ruler. Mukunda Das was giving some prescription for medicines. They were talking about diseases and the medical treatment for them. At that time a servant of the *bādaśāha* came with an umbrella made of peacock feathers and held it over the head of the Muslim ruler. As soon as Mukunda Das saw the peacock feathers he became ecstatic, because the peacock feathers reminded him of Krishna. Only Krishna wears a peacock feather. No one else can put on a peacock feather. As soon as Mukunda Das saw it he became so ecstatic that he fainted and fell from the chair onto the ground. The *bādaśāha* thought, “What happened to this *vaidya*, physician? He might have met his death.” The Muslim ruler got down from his seat and sprinkled water over Mukunda’s face. After some time, Mukunda Das regained consciousness. Then the *bādaśāha* asked him, “What happened to you? Why did you fall down from your seat? You might have been seriously hurt.”

Mukunda said, “No, *bādaśāha*, I am not seriously hurt.”

The *bādaśāha* asked, “Why did you fall down?”

“O my lord, I have a disease, *mṛgī-vyādhi*. Sometimes my head reels and I fall down. It is nothing more than that.”

But that was not true. When he saw the peacock feathers, his *kṛṣṇa-prema*, love of Krishna, swelled up. He became so ecstatic he could not check himself. He forgot his own existence and fell unconscious in ecstasy.

Mukunda did not openly speak about his ecstatic symptoms before the *bādaśāha*. Rather, he attributed his fall to *mṛgī-vyādhi*, epilepsy. This is proper. It is said:



Unknown artist. Illustration to a Bengali book. Circa 1920-1960.

### Two gopīs casting glances at Krishna

Don’t speak to others about your *bhajana-siddhi*. Don’t tell anyone. Keep it hidden within you. It is a very confidential thing. If you have gotten some perfection in your *bhajana*, don’t tell it to others. If you speak about it you will lose potency and develop pride. People will say, “Oh, he is very great!” Then you will demand respect. How can you become *amāni mānada*? How can you pay respect to one and all? Everyone will say, “Oh, he is a great *sādhū*! He has achieved such perfection!” Then you will lose potency and you will be unable to do *hari-bhajana*. Bhaktivinode Thakur says in *Kalyāṇa Kalpataru* (3.2.9):

āmi ta’ vaiṣṇava,                      e-buddhi ha-ile,  
amāni nā haba āmi  
pratiṣṭhāśā āsi’,                      hṛdaya dūṣibe,  
ha-iba niraya-gāmī

If I think, “I am a *vaiṣṇava*,” then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall descend towards life in hell.

Mahaprabhu is teaching *amāni mānada*:

tṛṇād api su-nīcena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ



One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.

If the thought, “I am a great *vaiṣṇava*!” enters my mind, then I cannot become *amāni*. I cannot offer respect to one and all. Rather, I will demand respect. Then I will run after name, fame, prestige, and adoration. Then my heart will be contaminated and I will go to hell. A *vaiṣṇava* never runs after this. Khandavasi Mukunda is an ideal *vaiṣṇava*. He told the Muslim ruler, “No, no. I have some disease, *mṛgī-vyādhī*. My head reels sometimes and I fall down.” He spoke some lies. That is proper.

This is the real *vaiṣṇava* attitude. A *vaiṣṇava* is *uttama*, a most elevated person, but he thinks himself lowest of the low. Become much humbler than a blade of grass lying on the street — *ṭṛṇād api sunīcena*! Pride is a demoniac characteristic — *garba dambha abhimāna. taror iva sahiṣṇunā* — Be as tolerant as a tree. *amāni mānada* — Don’t demand respect. Offer respect to one and all, because *kṛṣṇa adhiṣṭhāna jāni* — Krishna is in everyone’s heart as *paramātmā*. A real *sādhū-vaiṣṇava* offers respect to one and all. He is so humble that he doesn’t disrespect even an ant. But if someone says, “Oh, I have such realization, I have this perfection.

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On seeing this peacock feather I immediately became ecstatic. *Kṛṣṇa-prema* swelled up in me and I fainted and fell down.”

“Oh, he is very great *sādhū*, so elevated!”

Thereby you will demand respect. Such a person cannot command respect, but demands respect. Thereby you will lose everything. A real *vaiṣṇava* never does like this. He thinks, “No, no, no. I am the lowest of the low. I have not gotten anything. I am such a rascal, stupid, most fallen, most sinful, degraded person.” Kaviraja Goswami is the crest jewel of *paramahamsas*. In *Caitanya-caritāmṛta* (ādi 5.205) he says:

*jaḡai mādhai haite muṇi se pāpiṣṭha  
purīṣera kīta haite muṇi se laḡhiṣṭha*

“I am worse than a worm in the stool. I am more sinful than Jagai and Madhai. Please don’t utter my name, as you will lose all your auspiciousness.” This is the real *vaiṣṇava* attitude. 🍊

— From a lecture in Bhubaneswar. 10 November 1992.



### LOVE'S CANDLE BURNS BEST IN THE DARK

Srila Vishwanath Chakravarti Thakur's  
Śrī Prema-samputa Text 68

*premā dvayo rasikayor ayi dīpa eva  
hṛd-veṣma bhāsayati nīścala eva bhāti  
dvārād ayaṁ vadanatas tu bahis-kṛtāś cet  
niryāti śīghram athavā laḡhutām upaiti*

Love’s candle burns bright in lovers’ hearts  
To set aglow those chambers’ darkest parts;  
If one should bring it out the verbal door,  
Pride’s wind blows and it glows no more.

#### Bibliography

— Śrī Prema-samputa. Translation by Kusakratha Das. Krishna Library. Los Angeles. Unknown date.

— Poetic rendition to text 68 by an unknown *vaiṣṇava*.

